CHINA BULLETIN

of the

FAR EASTERN OFFICE

Division of Foreign Missions, NCCC/USA

475 Riverside Drive, New York 27

Vol. IX, No. 19 October 26, 1959

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OOCHOW LETTER

On September 20, a Soochow Christian dropped a letter in the mailbox with airmail postage n it, addressed to a friend in the United States. Ten days later the letter was delivered at its estination. In it, after some personal news, the writer comments on the church situation in oochow as follows: "At first glance it would seem that the church in China has no hope. But in ct the opposite is the case. We who believe in God also believe that all the vicissitudes of life re governed by God. He will fulfill His will and raise up a united church, which is what our ord prayed for. Just as God long ago used Cyrus, so today He is using Chairman Mao to cleanse is church. He will raise up a church which will not be the church of any one person (some pas-r), but of all believing people.

"In this transitional period the church is daily growing stronger. This is the work of the oly Spirit, by Whose influence the faith of believers is being united. At first (that is, after the nification of a year ago) Soochow had only one place of worship (before that unification it must ave had 25 or 30), but recently because of the increase in the number of worshippers it has been ecessary to open a second place of worship--one has its service in the morning and the other in ie afternoon. In the future still more places of worship may be opened as need arises.

"We must remember that the Lord Jesus Christ is the true God, and that the human heart eeds its faith. Our Lord has said that heaven and earth may pass away, but His word will never hange. And so I believe that His church on earth will grow and prosper."

A postscript adds that the church does not have an appointed preaching pastor. Just what nis means is not too clear, but it sounds as though it is now the deliberate policy not to have a ull time pastor, and the preaching that is done probably rotates among those who once were astors and are now engaged in industrial or agricultural production.

An earlier letter from the same Soochow correspondent, dated April 2, states that they were ll eating in a common dining hall at Chinese currency 15 dollars per month per person. In the hurch all denominations were said to be done away with, and they had a newly born "Chinese hristian Church". The spirit not only of the new church but also of all the communal living, said to be "all for one, and one for all".

OMMUNIST MORALITY

An article in the Peking Worker's Daily for July 18 is entitled "Be a Person of High Morali-y." The writer points out that morality is a standard by which to judge people's actions, and nat by and large all people have the same ideas as to what is right and what is wrong. For ex-

ssued bi-weekly to keep mission boards and missionaries informed on Christian work in China. nformation from Chinese church magazines and other Chinese sources is passed on as objec-ively as possible, with a minimum of interpretation. When interpretation is necessary, it is en-closed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.50; Over-eas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

ample, sacrifice for the sake of others is always looked upon as good, boasting and deceit looked upon as bad. However, beyond this core of common ideas, there are many differences, depending upon the class to which you belong. After describing feudal and capitalist morality he goes on to say that Communist morality is the morality of the working class. "To oppose oppression, to oppose exploitation, to relate one's own happiness to collective happiness, to struggle for the thorough liberation of the laboring masses and of all mankind, and to liberate oneself in the struggle--these are the bases of Communist morality."

The content of Communist morality is then analyzed, and said to contain the following elements: 1. Love the mother country. 2. Love labor. 3. Cultivate a collectivist spirit. 4. Be loyal to the Party. 5. Be diligent, thrifty and plain. "Besides, a man who possesses Communist morality has a revolutionary optimistic spirit; when he encounters difficulties he will never retreat, but courageously welcome and overcome these difficulties. After victory he is not proud, after defeat he is not disheartened. In questions of love and marriage, he can respect the opposite sex with revolutionary humanism, and adopt a responsible attitude; in the family he respects the old, loves and protects the children, supports his parents and fulfills his duties of bringing up his children. A man of high morality must also have high interests in life. Not only does he have intense revolutionary interest in his own work, but he carries on significant activities in his spare time, and does his best to make himself a man possessed of both virtue and ability."

CHILD LABOR IN CHINA

Communists seem to be of two minds about child labor. A recent article entitled "Seven Generous Little Ones Move Mountains" extolled the physical endurance and morale of a group of children, ages nine to fifteen, who formed a work brigade and dug a well. These children worked for three months loading stones on oxcarts. The temperature was 40 degrees below zero, but the children, exposed to wind and snow, worked night and day. Their shoes and their stockings froze to their feet. The skin of their hands clung to the icy stones that they picked up. At midnight, when other workers were relieved, they remained on the job.

This description Ho Yi, writing in a literary review, finds to be very horrible. He admits that children do have to work like this, but, he says, it should not be described as magnificent. "We have here rather a thing to be avoided and corrected." He says that children who read this sort of description are not brought to love work but to find it insupportable.

MISSIONARY NEWS

We have belatedly heard of the death on October 16, 1958, of Miss Margie Shumate, for many years missionary of the Southern Baptist Convention in Shiuhing, Shangtung. A letter from Canada announces the death of two of the Canadian United Church missionaries: Dr. R. O. Jolliffe in October, and Miss Adelaide Harrison in July. Both were formerly in Chengtu.

Rev. and Mrs. J. N. Montgomery, of the Southern Presbyterian Mission, have retired from the China Sunday School Association, headquarters in Taipeh, and their place is being taken by the Rev. and Mrs. David B. Woodward, formerly of the Evangelical Alliance Mission.

Earle Ballou's first mimeographed letter from Hong Kong describes the "Resettlement Estates" built for refugees by the Hong Kong Government as seven-story re-enforced concrete warrens, in each of which are crowded close to 2,500 people, an average of five persons on a floor space the size of a 10 by 12 rug.

The Hong Kong Christian Council has issued a new Directory for 1959, and copies are available from this office at $.50. It comprises nearly 400 pages, half English and half Chinese. One convenient feature is a 36-page Who's Who in alphabetical order of all church workers, missionaries and Chinese.

CHURCH NEWS

Word from the mainland indicates that two of the outstanding leaders of the church have recently fallen under a cloud. A Hong Kong visitor from Peking brought the word that the Rev.

. H. Wang, who had been President of the reorganized Yenching Union Theological Seminary, s now making match-boxes. And when the free church Australian delegation was in Shanghai, ne of its members asked about the Rev. H. H. Tsui, General Secretary of the Church of Christ n China. He was told that they had never heard of such a man. Our reporter adds, "It is pos-ible, of course, that the trouble was merely mispronunciation of the name, but the visitor ronounced it all right to me on his return." We have heard also from other sources that Tsui ad been under attack.

A Canadian visitor to China last summer visited Moore Memorial Church while in Shanghai, nd met some of the "clergy", but he did not get any names. At any rate, Moore Memorial Church is evidently still open as a church. This visitor was staying at the Park Hotel near by the Church, and reports that there were only two other guests in that large hotel, and that the hotel, s well as the whole city, was very poorly lighted.

Has the Chinese Communist Government decided that the time has come when they no onger need to stress or promise freedom of religious belief? The Mission Bulletin (Catholic) for September reports that a recent visitor to Shanghai asked his guide, "Is there freedom of re-ligion in China?" and the guide replied, "In the new China there is no religion." Another guide refused to take a visitor to church on Sunday, because, as he said, the visitor "had no visa to go to church."

RECENT ROMAN CATHOLIC NEWS

Archbishop Chou Chi-shih of Nanchang, who has already spent five years in prison, is said o be back in prison again, for refusing to co-operate with the new schismatic church. When the Patriotic Association offered to make him pope of the Chinese Catholic Church, he replied that by remaining loyal to the mother church he could hope to become some day Pope of the whole world.

The well-known Catholic center at Zi Ka Wei, Shanghai, dates back to Matthew Ricci's time in the 17th century, when Ricci's convert Paul Hsu bequeathed a family estate to the Church. (Zi Ka Wei is Shanghai spelling for 'Hsu Family Court'.) The Zi Ka Wei Seminary was more than a hundred years old, and most of the priests in Kiangsu and Anhwei had been educated there. In 1955 the Seminary was closed, and just recently its property has been turned over to the local People's Committee to serve as a social and political center. Similarly the North Cathedral (Pe-t'ang) in Peking and the episcopal residence and other buildings next to it have been converted to other usages.

Two priests, a Franciscan and a Jesuit, have lost their reason as a result of the incessant brain-washing.

The Catholic Patriotic Association of Kirin held meetings in May at which Wang Wei-min was elected bishop, and on May 31 was consecrated by Archbishop P'i Shu-shih of Shengyang. Only "patriotic" priests are now officiating at the Catholic churches still open in Shanghai.

The two Catholic members of the National Congress are Li Wei-kuang, called Archbishop of Nanking but actually already excommunicated by name by the Pope, and Hu Wen-yao.

Archbishop Antonio Riberi, who has been Apostolic Internuncio to China, has been living in Taipeh since his expulsion from the mainland. He has now been transferred to Ireland as Apostolic Nuncio there, and his position as Apostolic Internuncio to China has been assigned to Msgr. Giuseppe Caprio.

EDUCATIONAL NEWS

The Shanghai Wen-hui-pao ran a series of articles this past summer telling of the progress being made in various outstanding universities. The emphasis seems mainly to be on technology, especially in universities in Harbin, Tientsin, Foochow, and at Tsinghua. The articles about Peking and Shanghai Medical Colleges are of interest as showing that medical students, despite the rigors of a medical course, are not exempt from the requirements for political study, political activities and participation in labor. Regarding the Shanghai Foreign Languages Insti-

tute we are told, "A student must spend not less than two months in industrial and agricultural productive labor every year." (Notice the 'must'. The pretense of a year or so ago that all this participation in labor was voluntary has now evidently been dropped.)

An article in China Youth finds it necessary to urge middle school graduates to go on to college. Many graduates now do not want to go to college, and the writer analyzes their reasons as follows: 1. If they go to work they become members of the respected working class; if they go on to college they are in danger of being called bourgois intellectuals. 2. If they go to work they will be paid wages; if they go on to college they will have to work anyway, but will not be paid for it. 3. The spare time educational program will make it possible for them to continue to learn after taking a job. 4. Since technical expertness is now rated higher than book knowledge, they will get ahead faster by taking a job. And the rest of the article suggests that a fifth point might be added: Even if they should apply to go on to college, they would probably not be assigned to the field of study which is their first choice. The writer admits that students have some basis for this reasoning, but goes on to argue that after all the state has need of men with higher training, and so their devotion to the state should lead them to overlook these personal considerations.

A series of news items from Hong Kong papers concerns the plight of students from Hong Kong and Macao who have been studying on the mainland. A July 14 report states that very few were able to get home for the summer, partly because the summer vacation has been shortened to 26 days, and partly because even during that period students had to take part in anti-flood and dike-building work. On July 26 a boy from Swatow said that he had had much more difficulty this year in getting a permit to come to Hong Kong where his mother lived, and that he would not go back, because they couldn't get enough to eat and were constantly subject to brain washing. On August 1 a Hong Kong student coming from Canton, as soon as he had crossed the bridge at Lowu, turned around and tore up his re-entry permit in the face of the armed Communist guards. His reasons were the same--starvation and political study. Finally on August 7 we are told that 200 students from Canton had just arrived in Kowloon, and that this figure is slightly larger than a year ago.

A New China September 3 news item states that "at present there are 24 institutes of higher education in Shanghai, with 56,000 students."

GENERAL NEWS

The Central Committee of the Chinese Communist Party and the State Council decided on September 16 that those stigmatized as rightists could have the rightist label removed if they have shown the proper degree of repentance. The organizations to which they belong are to decide if that degree has been reached.

A Hong Kong correspondent points out three basic emphases of the People's Government, all of which are a menace to Western ideals of freedom and democracy. They are: 1. Politics comes first. 2. Unconditionally follow Party leadership. 3. If the goal is correct, any means is permissible. (Mu-piao tui - if the goal is correct - pu tse - never mind about picking - shou-tuan the means).

The Fukien Overseas Chinese Affairs Committee made a report from Amoy on August 9 which is very revealing, both as to the urgency with which China wishes to encourage overseas remittances, but also by implication of the lack of these privileges by those without overseas connections. The Committee guarantees the following six points: 1. Money from overseas will be absolutely at the disposal of the recipient. 2. Such recipients will have preferential terms in the purchase of commodities in short supply. 3. Overseas capital invested in the Fukien Overseas Chinese Investment Company will be paid an annual interest of 8%, and the capital will be repaid in twelve years. 4. Overseas funds placed in savings deposits will remain freely disposable. 5. Memorial schools and hospitals are encouraged, and the donor's name will not be arbitrarily removed. 6. The building of new houses with overseas funds is encouraged, and the government promises not to commandeer them.

Latest news about Mr. and Mrs. Dent (Mr. Dent was the former organist of Community Church in Shanghai) is that they are living quietly at their own home in Shanghai, and that the manuscript of a history of foreign medicine in China which he has been working on has been approved by the authorities and will be published shortly.

A news story from the mainland reaching Hong Kong is to the effect that the authorities decided that bean curd could be made synthetically without using beans. They made it up on a big scale, and nobody would eat it. At another time they pushed the growing of tomatoes, with the result that the market was flooded with them and they spoiled in huge quantities.